

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubin and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

FIVE CENTS A COPY.

CHICAGO, MARCH 14, 1891.--YEAR OF KORESH. 52.

VOL. 2. NO. 15.

The Flaming Sword.

1891.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3617 & 3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
O. F. LAMOREAUX, Ph. D., Associate Editor.

Address all communications:
CYRUS,
FLAMING SWORD,
3617 & 3619 Cottage Grove Ave., CHICAGO.

One Year, in advance \$1.00
6 Months, " " .50
3 Months, " " .25
We will make a liberal discount to Clubs.

Entered in the Post Office at Chicago, Ill. as second-class matter.

We will send THE FLAMING SWORD free for one month to all those who desire to investigate THE KORESHIAN SYSTEM OF SCIENCE. Send us the name and address of any of your friends of a progressive turn of mind, who are dissatisfied with the schools of thought at present in vogue. Thus do your part toward spreading God's cause that His Kingdom may be established in earth, in fulfillment of the Divine prayer.

We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

Persons receiving THE FLAMING SWORD for one month without having ordered the same may know that it is sent at the request of a friend. No financial obligation is incurred by its reception.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHIAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

THE CENTRAL TRUTH OF THE COVENANT.

The great central truth, upon which are founded the hopes of the world, is the unity of God and man.

The perfection of the covenant is consummated when the intellect is so amplified and exalted as to comprehend the great truth that God and man are one, and this truth is manifest when God and man are made one in the perfect or everlasting covenant.

He who looks for the coming of the Lord and desires his appearing, yet cannot behold through an illuminated perception the humanity of God, looks yet in vain; he is still an infant in his swaddling cloth.

The Hebrew word which is rendered covenant, is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara*, to cut up or divide, especially in preparation of food. The word literally means to eat together, and, as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two become absolutely no more two, but one God-man, Theo-anthropos.

In the ratification of the first covenant or eating together God and man were one in Jesus, and he, being the Sign of the first covenant, was the bread from heaven, and when his body was dissolved in his translation and dissipated and appropriated by his disciples, the covenant was effected; that is, the eating or appropriation was performed. That was not the perfect covenant or conjunction because it did not save the body of the Church. When the body is redeemed, then will be consummated the perfect covenant, eating or appropriation, and God will be manifest in his outward structure, his angel, in whom he resides as his everlasting habitation.

The Sign of the second covenant is Cyrus. Jesus, in reply to the question urged by his disciples, what shall be the sign of thy coming, etc., said: "Then shall ye see the sign of the Son of man in heaven."

ARCHETYPE OF THE NEW KINGDOM.

Jesus was the archetype of a new kingdom, the seed of a Divine government. His translation was a process accomplished through the regular operation of law, and the dissipation of his body by that process was the planting of the actual elements of that body, which constituted the seed from which the new kingdom is to spring forth. The soil into which this seed was projected was the primitive Christian Church.

When He began his mission as teacher in the preparation of a place to lay the head of the Son of man, a garden into which this head or seed might be deposited for regeneration—reproduction—he inaugurated his work by establishing his system on the basis of a common use of material effects. His beginning was a small one, but in this particular his example was pointed, and no argument can set it aside. He, with his disciples, held their possessions in common. When, by His translation, he entered the Church, the operation of the Spirit that was generated in the combustion of his body confirmed the example he set in the inception of the kingdom of God in the earth.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

It is seen that the example of Jesus in the setting up of his kingdom, or rather in the planting which was to culminate in the development of the Divine government as the ultimate fruit of regeneration, in its financial arrangements was the common use of property, and this example was confirmed in the operation of the Spirit of Truth, a spirit which does not lie for all who came under its influence entered into those relations as one essential part of the Christian life. They were together and had all things common.

The Church did not come into the life expected eighteen hundred years ago. They waited for the adoption; to wit, the redemption of the body. Their system therefore was not completely established nor could it be till the body should come, the resurrected Church which should fulfil the work which Christ as the seed, the germ or archetype, came to plant. The time of fruition has come, the Branch, appointed of God to establish the relations of the new order, has grown up out of his place. The beginning will necessarily be small and feeble, but once fairly inaugurated, the seven centers established and their functions and relations known, the growth will be rapid.

Life cannot come to the world independent of the natural grouping of genera and species—tribes and families. There is no other way to conserve the life potency. God's people are now in Babylon. Their systems are pagan systems, and their lives are given to the great vampire, modern Babylon, now segregating into three parts; modern theology, (Catholicism and Protestantism) modern Spiritualism, and materialism. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God."

Spiritualistic manifestations, so-called, are the product of the disintegrating process now going on in Babylon, and the very life element of man, the seed, is being prostituted through spiritual adultery to the base purposes of antichrist. It is the speech of "the image of the beast, by which he is now confirming his falsifications of the Word."

THE PRACTICAL THING IS THE WISE THING.

The great cry of to-day is, "How shall I obtain work for which I shall receive an equitable, just, and remunerative compensation?"

Every imaginable thing to-day is conducted upon a false system. Economy of labor, its reduction to the minimum standard compatible with the just balance of all the functions of the organism, is the first step towards the adjustment of functions to a perfect physiological standard. All our operations should conduce to health, for without this there can be no happiness.

Over production and under consumption are two prime factors which conspire to bring about those periodical stagnations falsely called, "stringency in the money market."

Such an equalization of labor as would insure a continuity of balance in labor, with frequent intervals of rest, recreation, and culture of the intellect, is much more conducive to favorable states of society than long periods of overwrought mental and physical exertion and strain, with corresponding states of idleness, the two oscillating conditions now the great social bane threatening the foundation of social existence.

Demand and supply are definitely related to the principles of justice and equity. Human demands are continuous, and the channels through which these supplies are contributed must remain unobstructed or the consequences are derangement of the body socialistic, and the whole fabric is threatened with revolution and dissolution.

THE PRINCIPLE OF ACCUMULATION UPON THE BASIS OF COMPETITIVE EFFORT IS THE CAUSE OF STAGNATION AND IS FALLACIOUS IN ALL ITS TENDENCIES.

The cry for more labor should be transformed to the demand for just dues. The invention of labor-saving machines is the result of the activity of some of the best faculties of the human mind. In consequence of a want of honesty and wisdom, labor-saving appliances and apparatus—diverted from the legitimate channel of God's purposes and wise provisions instead of being devoted to the uses for which they are designed—are made the instrument of human degradation.

Inventions in machinery, by which facilities are enhanced for ease and expedition in the production of human requirements and demands, should be greatly encouraged, and men make a great mistake when they say that selfishness in the human soul is a greater incentive to mental and physical exertion and enterprise, than love to humanity.

Does the artist paint best through the compulsion of physical necessity, or through the inspiration of pure love for his art? Does the inventor invent from necessity, or from inherent love of producing something new?

What are the incentives to discovery? Tell me of a "scientist" who pursues his investigations for love of financial gain! The laborer works for hire because necessity compels him. Give him relaxation from overwrought mental and physical exercise; provide for his essential recreation and culture, and he will work from the pleasure which the change affords him, especially when he feels that his time is his own, and when he works he does so for the whole of humanity, himself included.

Labor-saving machinery, originating in the activity of divinely instituted faculties, is not employed in the legitimate channels of the Divine purpose, but is instantly seized upon by the great financial cormorant and used in the direction of stimulating artificially created demands. The laborer himself is entitled to the advantage accruing from all labor-saving inventions.

There are two things the laborer need not fear. One is the increase of machinery for the conservation of muscle; the other is increase of labor-

ers and consequent diminution of work or increase of facility with which a given amount of labor is accomplished.

The more labor-saving machinery and the greater number of workers, the lighter the work of necessity. Right here lies the secret of conservation. In the judicious and prudential utilization of these economies lies the solution of the problem.

CAN THERE BE A POSSIBLE EQUATION OF PRODUCTION, SUPPLY, AND DEMAND?

Are the products of the earth, God's provisions through nature, spontaneously and lavishly developed, profusely and superabundantly augmented when husbanded through the intellectual direction and application of the human faculties and organs, sufficient for all the uses of the human race? No man will deny the great truth, that there exists an equation in the relation of products and their uses in the world, when these relations are regulated by the economy of equitable and humane desire and determination.

Do not demand more labor, but demand less labor, that all the products of labor revert to their legitimate spheres. This should be the war-cry against so-called "capital." What is the difference between five dollars worth of coal and five dollars worth of wheat? or five dollars worth of muscle and five dollars worth of brain?

There is a prevalent idea that there exists such a relationship as "capital and labor." There is no such distinction *per se*. All the capital there is resides inherently in human skill and enterprise as obtaining in the human mechanism, and related to the natural productions of the earth, augmented by the relationship of the two, the human mechanism with its force and that related to the natural products of the earth.

The producer always (under the existing system) wants more for his wares, and the consumer wants to pay less. This is an unnatural or abnormal condition and requires a remedy. The employer desires a reduction of wages and the employee demands their augmentation. Here is antagonism, which is an outgrowth of competition. This originates in the supposition that somehow five dollars worth of one thing is worth more than five dollars worth of something else, and that in the process of exchange in which is an unequal degree of effort, there should be an unequal division of property.

Let us see if we can explain what we mean here. If productions bring a high price, the manufacturer can afford to produce. If prices are down, he stops producing because he must save what he thinks he has already made. The employee wants the most he can get for his labor, but at the same time he desires to purchase at the very lowest figures. He does not seem to realize that there is a certain and definite ratio between his price for labor and the thing he himself produces.

If the employee can obtain his goods for nothing after his own labor has produced them, and at the same time secure the wages he demands, his chances are good for accumulation; but right here is the difficulty. In your own admission of a marginal difference between things of no difference, you enter into speculative competition with a sharper man than you are, trading upon fictitious values which you both perhaps believe to exist, but which, *per se*, have no real existence.

By virtue of your admission of the existence of fictitious valuations upon which you are willing to enter, speculatively, you enable the sharper to accumulate land, houses, provisions, gold, silver, iron, all of which have intrinsic commercial value, and to withhold them from you while your own energy has placed them in his possession.

He therefore shuts down on you when you make a demand upon him which entrenches upon the rights you

give him, namely, the right to compete with you in the speculation of fictitious, or as they are called, watered stocks or margins.

Every cent a man is compelled to pay for a thing more than the cost of production and distribution is watered stock.

WHY DO WE HAVE STAGNATION AND HARD TIMES? IS IT OVER PRODUCTION, OR UNDER CONSUMPTION?

Whenever there is over production, there will always be under consumption. The producer has manufactured something he calls money. He says, "I will give you so much money for so much labor." He has been enabled, with the money he pays you, to feed, clothe, shelter and warm you, but he has not paid you enough for you to purchase the wares you have produced, and they lay upon the shelf because he has kept back the money needed to purchase them.

The goods are on the shelf and the surplus money is in the vault. The wage-slave goes hungry, naked and cold while the watered stock of capitalist and speculator depreciates in value, till, through suffering on both sides, equilibrium is gained.

The capitalist must have a higher price for his goods, while you demand them for less. He suffers in proportion to your demands; you suffer in proportion to his success and gratification.

The poor man ceases to purchase because he has nothing to purchase with. The employer must await the slow process of distribution dependent upon the essential demands and necessities of the rich, and because the rich are in the minority the process of distribution is necessarily slow.

When the truth is once comprehended, that a commodity has no commercial value beyond the cost of its production and distribution, the problem of the relation of labor to the products of that labor will begin to find a solution.

BLOOD OF THE NEW COVENANT.

It is the separation of wisdom and love, of faith and charity, of truth and good, of God and man that constitutes the power of the dragon. The truth of the Word is the blood of the new covenant. As the life of all flesh is the blood thereof, this blood must be shed before life can possibly be manifest, and before the temple can be reared. The temple is the life. Before it can be reared its substructure must be laid, the foundation upon which the superstructure must rest.

Truth is the continent of life. It is the wall investing the life. The truths of the Word are the wings of the eagle under whose protection the life is fostered and nourished. When they are received, not simply in the intellectual principle, but deeply planted in the will, they take root, spring up and grow and bring forth life, because the germs of life are in the truth. They are the Urim and Thummim on the breast-plate of the high priest, which, conjoined in one, strike fire and give to the world both love and light.

God's city (doctrine) must invest his temple. It is the continent of the temple. It must be built before the temple can be erected. The temple (life) is produced from the city. (Doctrine.) The talk of life as distinct or separate from truth is like sounding brass and tinkling cymbal. They cannot be separated and remain either life or truth.

Truth and life, or light and love are not coordinate terms. Love and wisdom unite in a third; namely, celestial life. This life is the product of the two. Charity and faith unite in a third, namely, spiritual life, heaven's middle degree. Good and truth unite in ultimate use to God, to your neighbor and yourself. This is natural immortality, which, when a man possesses he walks in, rejoicing because he is in final and ultimate use, life, for his God and for God's people, his neighbors.

MARRIAGE.

The question of marriage, or the Divine union of the male and female, is a subject to which all my doctrines point, and in due course of time will develop.

True marriage has its origin in the Lord God. When man was created, he, being the product of the finitude (I employ this term in the root and power degree of the Word, Logos, and not according to the corrupted usage) of the operation of the Divine mind, was necessarily formulated in God's image, functionated in his likeness. This is true because God's efforts are crowned, in the unity of primates and ultimates, with the reproduction of himself. Such is the limitation of Divine effort, the finitude of creative activity. Man, in one unitary form and function, when perfected in the resurrection, is male and female in the image and likeness of God his Father. Thus did God create him. He being male and female, and in the likeness and image of God, it follows that God is male and female.

The fall of man was essentially sequent to the planting of the Word. (Yahveh—Elohi.) In planting the Word (the seed man or cherubim) to insure reproduction there followed, sequentially, the disintegration of the primitive structure, and two forms become manifest as the product of the sowing or planting of the Word. These were the segregate male and female; the Adam and Eve of the Logos, or the backward parts of God. The fall of man is the product of this segregation. Paul comprehending this law exclaimed: "Thou fool, that which thou sowest is not quickened except it die."

The terms marriage and religion are partially identical. Marry implies to unite and divide, or bind and loose, while religion signifies, to bind again. The word religion is from the Latin prefix *re*, to turn backward or go back, and *ligare*, to bind or tie. Hence religion signifies to bind, tie back, or tie again that which has been unbound, loosed, untied or separated.

Religion assumes two general phases; the undefiled and the defiled. True religion points to and effects the restoration of man to his original, unadulterated and undefiled status, in which the two forms, male and female, are restored to their Divine unity in the Lord. This religion leads to supreme, continent and chaste marriage, and is the undefiled religion—that of Jesus Christ. The religion which leads to that marriage which conduces to the continual segregation of humanity into infinite multiplication of the human form, is the defiled religion and is of the Devil. Such is the religion and marriage of the world and of modern Christianity.

Every re-created angel-man is the product of the absolute blending and unity of the divinely associated pair, harmonized on the foundation of a love so pure and undefiled that there is no entertainment in the mind of a sensual thought or affection. When men and women unite in such a foundation God's purpose of the ultimate unity of the pair is consummated.

My whole theme sums itself in the resurrection of the dead through the power of conjunction, first and supremely manifest in the marriage of the heavens and the earth in Cyrus, the Lord's anointed, where the males in the spiritual degree are conjoined to the Lord's interior love degree, (feminoid), and where the females of the spiritual degree are conjoined to the Lord's interior wisdom degree—masculoid. From this supreme and interior conjunction emanates the supreme chastity, which, flowing into the males and females who are coming into the resurrection, harmonizes them upon the foundation of elevated affection. All sensualism becomes eradicated from human desire, and through celestial intercourse, love and wisdom unite in the consummation of regenerating heat, and by it death in the outer form is over-

come and the two forms of every pair are melted, blended, and moulded into the living, eternal sons of God.

The truth manifest to the world must inevitably effect a separation between Christ and Belial. Should this chastity from the great celestial center flow into one of two forms, either male or female, united to another upon the foundation of sensual marriage (the present system of the Church and the world,) and be rejected by the other, I need not state the consequences, but in the language of Jesus say: "And every one that hath forsaken houses, or brethren, or sisters, or father or mother, wife or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Let it be remembered I quote the words of the Lord Jesus.

EXTRACT FROM "IS THE EARTH CONVEX?"

[By PROF. R. O. SPEAR.]

"The horizon always appeared on a level with the car of the balloon. The plane of the earth appears as a concave surface, and the traveler of the air surveys the line of the horizon as an unbroken circle, rising up, in relation to the hollow of the concave hemisphere, like the rim of a shallow inverted watch glass to the height of the eye of the observer, how high soever he may be, the blue atmosphere above closing over it like the corresponding hemisphere reversed."—*Glaisher's Report in "Leisure Hours," for May 21, 1864.*

"Another curious effect of the aerial ascent was that the earth, when we were at our greatest altitude, positively appeared concave, looking like a huge dark bowl rather than the convex sphere such as we naturally expect to see it. The horizon always appears to be on a level with our eye, and seems to rise as we rise, until at length the elevation of the circular boundary line of the sight becomes so marked that the earth assumes the anomalous appearance, as we have said, of a concave rather than a convex body."—*Mayhew's Great World of London.*

"The chief peculiarity of a view from a balloon at a considerable elevation, was the altitude of the horizon, which remained practically on a level with the eye, at an elevation of two miles, causing the surface of the earth to appear concave instead of convex, and to recede during the rapid ascent, whilst the horizon and the balloon seemed to be stationary."—*London Journal, July 18th, 1857.*

"I do not know that I ever hinted heretofore that the aeronaut may well be the most skeptical man about the rotundity of the earth. Theory may ask us to believe it, but the view of the earth from an elevation of a balloon is that of an immense terrestrial basin, the deeper part of which is that directly under one's feet. As we ascend, the earth beneath us recedes or sinks away—while the horizon gradually and gracefully lifts a diversified slope, stretching away farther to a line that, at the highest elevation, seems to close with the sky. Thus, upon a clear day, the aeronaut feels as if suspended about an equal distance between the vast blue oceanic concave above and the equally expanded terrestrial basin below."—*Mr. Elliott, of Baltimore, Md.*

"A perfectly formed circle encompassed the visible planisphere beneath or rather the concavo-sphere it might now be called, for I had attained a height from which the earth assumed a regularly hollowed or concave appearance. At the greatest elevation I attained, which was about a mile-and-a-half, the appearance of the world around me assumed a shape or form like that which is made by placing two watch glasses together by their edges, the balloon apparently in the central cavity all the time of its flight at that elevation."—*Wise's Aeronautics.*

Extract From Over-Soul.

The heart that abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the center of the world, where, as in the closet of God, we see causes, and anticipate the universe, which is but a slow effect.—*Emerson.*

President Elliot's Propaganda of the Nefarious Business of the Usurer and Extortioner.

The popular President of Harvard has stirred up a hornet's nest in St. Louis by endeavoring to cram down the throats of western business men, in his address before the St. Louis Merchant's Exchange, his eastern hard money, currency-contraction, usury-sustaining, poverty-producing financial views.

It is coming to be a sign of times and token that the granger and laborer have been heard from, when a great university president feels called upon to enter the arena in the defense of the ungodly and inhuman system of usury, and the fallacious financial system that makes it possible, and aggravates its extortions.

The muttering thunders of the mighty cyclone of God's avenging wrath, that will ere long, as with the besom of destruction, sweep away this with every other refuge of lies, tearing out the very foundations of all colleges, universities and church, with other so-called eleemosynary institutions, must already have begun to disturb the carnal security of these great would-be educators who are wont to put darkness for light, and, while professing that their single aim is to impartially enlighten the world for the good of all, to teach principles adapted to secure their own selfish interests at the expense of the interests and very lives of the masses of their fellow men.

These so-called benevolent institutions have amassed, under the deceptive name of benevolence or charity, often misnamed Christian charity, a fund mounting into the hundreds of millions of dollars, of which, according to a plan of their own devising, they can use only the revenue that they can obtain by means of usury, or, as it is called in modern parlance, as Hume, the English historian says, to escape the odium attached to the term usury, interest. To afford facilities for securely loaning these vast sums, and the other incalculable amounts belonging to bankers and used only for loaning, vast numbers of people must be kept in a condition where they must be compelled to borrow; for no man borrows just for the fun of taking upon himself a more or less complete bondage to another man, called a lender.

The Bible, as thousands of our usury-impoorished farmers are beginning to learn by a dreadful experience, tells the exact truth when it declares that the "borrower is servant to the lender." Finding that there is a way of freedom they are coming to appreciate Paul's advice, which is: "If thou mayest be free, use it rather." They are beginning to think that, if it was all right for the government to loan to these rich bankers more than an average of three hundred millions of dollars for the last thirty years at less than one per cent, for them to loan to the dear farmers at from 6 per cent per annum to 7 per cent a month, it must be, and these great educators have assented to this view at least by their silence, if this is what it professes to be, a country not of aristocratic privilege for the few, but of equal rights to all, equally right to loan to them at a nominal interest, provided that the security is equally good. But if, as in Rome under Liberius, see Tacitus' Annals, the government should loan to the people at a nominal interest, bankers and university regents could not enslave the masses by loaning to them at high rates of interest, and how would university presidents and professors and tens of thousands of usurers get the means of living in luxury and wantonness on large salaries, and amassing millionaire fortunes to debauch and corrupt mankind?

The above facts, and the present threatening crisis, when the hitherto party-enraptured laborer now begins to open his eyes to the real situation and to see who is robbing him, furnish abundant occasion for the tremors of bankers and university presidents, and the great monopoly newspapers which now cause them to put forth frantic efforts to blind the eyes that are at length opening, and deluge the earth with a flood of fallacy on the money question. That I do not misrepresent the efforts of President Elliot will be evident from the quotations which are taken from an editorial, strongly endorsing the positions taken, in the columns of that organ of monopoly, the Chicago Herald.

He said that business men in the West were subject to "certain waves of uninformed public opinion on the money question." Said he, "It does not exist among the merchant classes or banking classes; it does among the farming classes, the operative classes, the classes of men that work with their hands." Naturally enough the banker classes do not object to financial views that enrich themselves at the expense of the farming and laboring classes, but why should not the latter classes strenuously object to being skinned for the sole benefit of the former?

"But," pleaded this eloquent advocate of bondage for the masses, "the merchants of the West must take upon themselves the task of teaching these eels, who have submitted so long to the cruel process of skinning, to grin and bear it as well as they can, and not flap out of the frying pan, as that would be very inconvenient for the usurer and the college professor."

In the fervor of his zeal he cries: "Teach all the year," (the college professor wants two or three vacations, one a long one,) "not during political campaigns only, but during the whole year. Teach by the public press, and if you cannot get a press that will answer your purpose make another. Get control of newspapers that will teach true doctrines all over the country and in the home. And if you cannot get newspapers use leaflets and tracts, and find among your mercantile classes young men and old men who will devote themselves to this work of public instruction."

The most important instruction relates to money and he would have the people taught that "the interest of our country is to be found in a stable and unfluctuating currency," that the foundation of prosperity is "not more or less circulating medium, but confidence; confidence in the fulfillment of contracts, confidence in the payment of interest, confidence in the fulfillment of any bargain."

The laboring people are becoming too intelligent to longer be terrified by the cry "wolf! wolf!" or convinced by the special pleading of the professional educator, the plain English of whose instructions is, "the country will go to dogs if the farmer and the greasy-handed laborer do not continue gratis to replenish my purse and supply my larder and to pile up mountains of unearned, ill gotten wealth for usurers."

The president's twaddle about "a stable and unfluctuating currency" by which he and the gold base men mean, gold for the rich, and convertible, and, when confidence fails, depreciated paper professedly based on it, for the poor, the most fluctuating of all currencies, the Herald, of course takes particular pains to endorse.

The plain common sense people have not yet all of them forgotten the following statement in the report of W. P. Fessenden, Secretary of the Treasury (1864):—

"Gold went up from 150 to 285 in a few days, and subsequently fell to 187 and then as suddenly rose to 250, and all without any assignable cause, traceable to any increase or decrease in the circulation of paper money."

The very fact that a man pleads for a gold, or gold base currency, is *prima facie* evidence of want of intelligence or want of integrity.—*O. F. L.*

THE POWER OF TRUTH.

Every vital truth that is to win a triumphant victory over the world must become incarnate in one man, and in him derive a passion and a power that will constrain and uplift mankind. Scattered power, is no power. It remains inert in the cold, passionless realm of ideas, but when concentrated in one pivotal point and brought into active service, through the effort of an heroic soul, it will rise to loftiest heights or fathom lowest depths to accomplish its high and holy purpose.

God prepares the man in whom he establishes his truth, and in him it becomes a mighty power that balances all other powers and wins increasing sway till the nations of the earth shall be brought to acknowledge him, and the kingdoms of the earth shall serve and obey him.—*Micah.*

"Let us take our bloated nothingness out of the path of the Divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that truth alone makes rich and great."—*Emerson.*

"OUIDA" ON CHRISTIANITY.

The Prolific French Novelist Applies Her "Sin"ical Precepts to the Religion of Christ.

There lives in France a female misanthrope, the Dean Swift of French letters, Louisa De la Rame, who writes under the name of *plume* of "Ouida." This woman is a character study, a discouraging representative of her sex. If women were generally like "Ouida," their own kind would be condemned as devils and all men as fools.

This strange anomaly lives alone, with the exception of a large pet dog, on a magnificent country seat. Here, with her pen dipped in gall, she excoriates mankind in general and womankind in particular. Her neighbors fear to give her umbrage lest they call down upon their heads the revenge of this intellectual hyena, which is sure to be meted out to them in unmistakable colors in her next novel.

No woman of modern literature has possessed such a prolific, intense but perverted genius as "Ouida." Had she been actuated by strong moral conviction and benevolence instead of malevolence she would be the George Eliot of fiction, with descriptive and analytical power which the latter never possessed. But like all great genius bereft of moral sense, like Byron in poetry and Napoleon in statescraft, she has missed the pivot of real eminence.

There is no author to-day who is read with as much avidity, by budding womanhood, the effect of whose writings is so baneful and unwholesome as are those of "Ouida." It is easy to recognize a woman who reads and admires her works. She must be of a strong cast of mind who can peruse the unsavory productions of this fertile brain without being poisoned by a damning taint. "Ouida" is the Mephistophelean princess of modern literature whose versatile pen shrinks from handling no subject of interest, hence we are not surprised to note an article from her in the *North American Review*, entitled: "Christianity a Failure."

Some of her observations in this deliverance are pertinent, but for the most part the contribution smacks of that falsity and superficiality born of a negative mind, which must consign the brilliant effervescence of her pessimistic fancy to the recesses of oblivion which await her crumbling dust.

But listen to what she says: "To live and spread as it has done, Christianity must have some vital force within itself superior to those possessed by other creeds. It must be suited to the human race in some manner which the religion of Mohammed and that of Israel have alike missed."

This is one of her shrewd observations which reminds us of what Napoleon said of Christ: "I know men," said he, "and I know what men can do, but I look at Jesus Christ and I find him different from all other men." Here are two instances of cold, selfish genius capable of perceiving the power of the personality and religion of our Lord.

The statement contained in the above quoted opening sentence of the article in question is sufficient of itself to prove that Christianity is not a failure, but a grand success in that it contains "some vital force" which the religion of Mohammed and that of Israel have alike missed." Of course "Ouida" doesn't know that the religion of Israel was essential to the evolution of the religion of Jesus the Christ, but this she will yet learn; if not in this embodiment then in some other. "To live and spread as it has done Christianity must have some vital force," which, preserved to the end of the dispensation, is refoalized and will become the life of humanity.

She continues: "For of all absolutely powerless things on earth, Christianity is the most powerful, even though sovereigns are still concerned, multitudes still baptized, parliaments and tribunals still opened, and countless churches and cathedrals still builded in its name. It has become a shibboleth, a husk, a robe with no heart beating within it, a winged angel carved in dead wood."

This forcible and figurative tirade is only too true and yet it does not prove that Christianity is a failure. "Truth crushed to earth shall rise again" is a familiar adage applicable to Christianity, which, as taught by its founder, is the focalization of all truth. Christ anticipated the declaration of the Church for by the mouth of the apostle Paul, in referring to His second coming, he said: "For

that day shall not come, except there come a falling away first."

Now, however, the authoress turns from a statement of fact to a promulgation of gross fallacy:

"Let us endeavor to realize the unutterable torments endured by men and maidens in their efforts to subdue the natural desires of their senses and their affections to the unnatural celibacy of the cloister, and we shall see that the tortures inflicted by Christianity have been more cruel than the cruelties of death. Christianity ever has been the enemy of human love; it forever cursed and expelled and crucified the one passion that sweetens and smiles on human life, which makes the desert blossom as the rose, and which glorifies the common things and common ways of earth. It made of this, the angel of life, a shape of sin and darkness, and made the woman whose lips were warm with the first kisses of her lover believe herself accursed and ashamed. Even in the unions which it reluctantly permitted, it degraded and dwarfed the passion which it could not entirely exclude, and permitted it coarsely to exist for the mere necessity of procreation."

Herein "Ouida" displays that voluptuary genius which has had such a pernicious influence upon the minds of her readers. She is blind to the fact that it is passion—that "angel of life," as she terms it, which in reality is an "angel of death"—that has brought woman to her present state of servility. She belongs to the diminishing class of women who believe that to experience the ephemeral glow of passion should be the acme of woman's desire.

"Ouida" is one of the Devil's most active emissaries in arresting the progress of her sex, for which she has no innate regard.

Listen again to this Cleopatra of the pen:

"Love, the winged God of the immortals, became, in the Christian creed, a thrice-damned and earth-bound devil, to be exorcised and loathed. This has been the greatest injury that Christianity has ever done to the human race. Love, the one supreme, unceasing source of human felicity, the one sole joy which lifts the whole mortal existence into the empyrean, was by it degraded into the mere mechanical action of reproduction. It cut the wings of Eros. Man, believing that he must no longer love his mistress; woman, believing that she must no longer love her lover, loved themselves, and from the cloisters and from the churches there arose a bitter, joyless, narrow, apprehensive passion which believed itself to be religion, but was in truth only a form of concentrated egotism, the agonized desire to be "saved," to ascend into the highest heaven, let who else would wait without its doors or pine in hell. The influence of this still with the world, and will long be with it; and its echo is still loud in the sibilant voices which hiss at the poet who sings and the poet who glorifies love."

And so she revels in her infernal fancy. Upon the future of Christianity she says:

"What will be the future of Christianity? There is no prophet of vision keen enough to behold. The intellect of mankind is every year forsaking it more utterly, and the ever-increasing luxury which is possible with riches, and the ever-increasing materialism of all kinds of life into which mechanical labor enters, are forces which every year drive the multitudes farther and farther from its primitive tenets. In a small and poor community Christianity may be a creed possible in its practical realization and consistent in its simplicity of existence; but in the mind of modern life, with its overwhelming wealth and overwhelming poverty, with its horrible satiety and its horrible hunger, with its fiendish greed and its ghastly crimes, its endless lusts and its cruel bitterness of hatred, Christianity can only be one of two things—either a nullity, as it is now in all national life, or a dynamic force allied with and ruling through Socialism."

Which will it be? There is no prophet to say. But whichever it be, there will be that in its future which, could he have foreseen it when he hung upon the cross, would have been more bitter to its founder than the vinegar and hyssop raised to his parching lips, and more cruel to his tender soul than the thorns where-with his enemies crowned him."

"Ouida" is generally correct in her observations, but decidedly erratic in her philosophy. We wish that the future of this meteoric light of French literature, which, however, has never crossed the zenith of fame, was as bright as that of polluted Christianity. Through the revelation of the "man of sin" who, as Paul prophesied, has appeared and is being purged of uncleanness, the religion of Jesus Christ will be restored to its pristine purity, and as the harvest of the seed planted it will transform a dying humanity into new life and produce the vir-gune, (men-women), the race of eunuchs, the sons of the Eternal God.

The depraved condition of the public morals is well attested by the fact that a prominent periodical, like the *North American Review*, feels called upon to pander to a vitiated taste by enlisting the services of such an infidel and amatory writer to point out the decay upon the drooping limbs of a tree whose root is quickened by Eternal Truth. "Ouida" is unfitted for such a task, for with her satanic weapon—the pen—which Bulwer declared to be "mightier than the sword," she would, if she could, destroy the very germ which is to revitalize the race.—*C. J. M.*

The Church on the Side of Privilege and Aristocracy.

The Old Must Die to Make Room For a New Creation.

Lord Macaulay said of the Anglican Church, "She has never once, in two hundred years, been on the side of the people, even by accident."

What is here said of the Episcopal Church, with exceptions too trifling to be worthy of mention, is true of all the churches of to-day.

It is testified of Jesus, who, they claim, is their Master, that "The common people heard him gladly." A standing problem of the ministers and churches is, how to reach the masses. The problem is one easily solved when ministers and church-members are ready to follow Jesus' example and live as he lived. But that would be communism and the world is not ready for that, or has outgrown it. It is, then, not ready for, or has outgrown real Christianity, and it avails nothing to keep up the appearance of it.

The apostate church of the present is the Jonah's gourd that has sprung up in the night and is now sheltering and protecting every form of robbery, extortion and abuse that human greed has invented to plunder and destroy the common people. Wrongs never right themselves. An old, corrupt party or church was never known to reform itself. Men love money and the prestige and power it gives too well to part with them till they are compelled to.

The people have been sold out body, soul and goods, and the fat, sleek purchasers and venders in Church and State will never relinquish their ill gotten gains till they are compelled to by the new spirit that shall in due time come into humanity. What is imperatively demanded is not a patching up or revamping of the old church and old institutions, but an entirely new creation. The emptiness and confusion, the chaos, where everything is "without form and void" is here—the new creation must soon follow.

The order of the new creation is the order of seed sowing and harvest. Everything of the Christian dispensation was created by Jesus Christ, and "without him was not anything made that was made," but the process of creation was that of development from seed, which seed he was, just as the whole of the wheat creation is developed from the wheat seed when planted in its own environment, or the whole of the oak creation is evolved, created by the acorn.

Just as certain as Christ was seed, planted nineteen hundred years ago, and in the growth of that seed developed and created all things of the Christian age, just so certain will that tree of lives, in the end of its cycle involve and ripen other seeds (Christ) like the one planted, which, when they are planted shall also create new ages and evolve and ripen other fruits like the seed planted, so that according to promise, "seed time and harvest shall never fail."

Pre-eminently, in the approaching end of the grand cycle of twelve dispensations, are we coming to the time of which the prophet says, "the plowman shall overtake the reaper."

There is to be a grand gathering in of the harvest of the seed sown by Jesus in the beginning of the age and also a sowing of the seed for a new creation, and a distant harvest at the end of the next cycle.—*O. F. L.*

Natural Birth is Not Sufficient.

In that part of the Ritual concerning "the administration of baptism to infants," it is declared that "all men are conceived and born in sin." The query must naturally arise whether that which is "conceived and born in sin" can be holy. It needs no answer, for the truth here is self-evident. The answer is given however in the words which follow: "except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" thus affirming and confirming the truth that the natural birth is not sufficient for salvation; that it can never redeem a man; and that being "born of God" is wholly and distinctively different from being born of man; that only by being begotten and born of God can man be redeemed; and that this birth must follow the birth of the flesh, and not precede it, for the order is "believe and be baptized," not "be baptized" first and "believe" afterwards.—*A.*

WOMAN'S + DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—ED.

"THE NEW REVELATION."

The world is laden with evil,
The times are heavy with sin;
The soul of the cone is weeping
For the body it resteth in.

We have come to the feet of the ages;
We have worshiped the image of gold;
But the Stone that shall grow to a mountain
Has smitten the evils of old.

Our eyes are blind to true knowledge,
We have gone to the school of the blind;
But the White Horse Leader is ready,
With his vigilants marching behind,

To open the doors for the weary;
To smite off the bands of the poor;
For he that the Lord hath anointed
Hath shown us the open door.

We shall see with the sight of spirit,
We shall read in the records of God;
The word has gone forth from the mountain,
The commands have been scattered abroad

That the truth of God's law should be published,
That the great of the world should be humbled;
That the sorrows and cares of the faithful
Should forever come to an end.

That the people that wander in darkness
Should come to the marvelous Light,
That the glory of all the sons
Should break on their wondering sight.

Then the wrongs of the world will be righted,
And the ignorant ones shall be taught
That our Koresh shall stand for a token,
To a people that mindeth it not.

And then when the ages are breaking,
When the dawn of the morning shall rise,
We shall pass through the concave of Kosmos
To a mansion prepared for the wise.

—Gabriel.

WOMAN.

PAPER NO. IX.

HER OBLIGATIONS.

Woman's obligations to humanity are great because she is largely the vehicle of its progress. How essential then that she should harbor purity of thought and rectitude of demeanor, for upon the mould of her character hangs the fate of ages.

Are women alive to the important functions of the office committed to them in the economy of life? Does the gay society woman, who sleeps away her morning hours and dances and sips and flirts until the tell-tale light of dawning day hurries her home in a carriage, ever reflect upon the sacred post to which she was appointed when created, by God, a woman? Does the young girl chaperoned by proud dames to kindle the unholy desires of men by winsome smiles, becoming head-gear, extravagant attire and amorous exposure of person, ever dream of her recreance to a Divine trust to elevate her sex through the cultivation of self-sacrifice and the exorcism of impure and ignoble musings?

Woe to that mother who prompts her daughter to longingly gaze upon the hanging gardens of hell, erected by fashion to allure the untutored wings of a maiden's conceit by their transitory dazzle. In the light of the undeniable diabolism that infests the diversions of modern fashion, such a mother is a vicegerent of sin as harmful to the moral health of woman and the good of society as the common procurator who lures young girls to a life of shame.

We have no soft words for this sort of woman. With a shameless indifference to sacred obligations, a satirical rebuff at true womanhood, an insatiable thirst for pedantic display, a cankerous lust for the suggestive attentions of dissipated men, she is the direful foe of her own sex, the digger of her children's heels and a stench in the nostrils of the Divine Motherhood.

When God in his approaching hour of retribution comes to render justice and judgment, to lay waste the Sodom and Gomorrah of modern licentiousness this style of woman will be ignominiously scourged from her favorite haunts and in looking back, like Lot's wife, shall be turned into satanic salt to savor the flesh-pots of iniquity.

We call upon women in the name of a sinking humanity, in the name of Minerva, whose maternal sweetness

shall soon shed its matchless lustre upon the moral darkness of our race, in the name of her own responsibility and hope of immortality, to come out and be separate from women of fashion, from the giddy mazes of the ball-room's dance, from the evanescent flurry of society's aimless frivolism, and buckle on the armor of true womanhood to do battle for God and a benighted world, in this the closing climax of a cycle.

Woman has other obligations which she cannot afford to shirk. To bar the sacred citadel of the procreative function against the gratification of pleasurable indulgence is the most important of her obligations, but as this point has been so frequently dwelt upon in these columns by another pen, we shall dismiss any further consideration of its preponderant importance. It sufficeth to say that uncompromising chastity and celibacy constitute the basic doctrine of Koreshanism in the attainment of immortality and eternal life.

We shall now entertain the question of family love which we slightly touched upon in paper No. 2, Woman's Characteristics, and promised to discuss later. This is the most Machiavelian to baffle of all the Devil's plans to frustrate God's purpose to save the race. The family love coils itself around the heart with the insidiousness of a serpent, and guards its usurped power with the eye of a lynx.

There is no selfish love so damning as the family love, as there is none whose chains are so strongly and skillfully wrought.

Excluding a religious consideration of the subject, the family relation has done more to stunt vital growth than all other causes combined, and it requires a strong and independent nature to break loose from its exacting and soul-impoisoning clutches.

If Daniel Webster had listened to the advice of his father, who, in needy circumstances, aided in his education, he would have yielded to family love, been appointed to the proffered position of clerk of the court of his native county at—the then—handsome salary of \$1,500 a year, and, perhaps, died in obscurity. But young Webster was long-headed enough to rise above such an exigency because his eyes were fixed upon a broader field of action—beyond his family's vision, and at the cost of his father's friendship he refused the tempting offer, becoming in consequence the masterful expounder of his country's laws.

If George Eliot, the nonpareil of fiction, had obeyed the mandatory urgings of her father she would have suppressed her opposition to the Church of England creed, and left her recalcitrant genius to perish for lack of nourishment. If Richard Mansfield, the actor, had hearkened unto his beloved mother's voice who wished him to devote his time to the precarious calling of a musician, he would not to-day be admittedly the brightest star in the dramatic firmament. Or, to go back to ancient days, if Job, when groaning under tribulation, had succumbed to family pressure he would have cursed God and died.

The family love has robbed the world of many a splendid genius, circumscribed the compass of many an aspiring soul, turned creative capacity into mere machinery and filled the intellectual world with pigmies. "A prophet is not without honor save in his own country," and a genius is not without recognition save in his own family. This latter statement is fully corroborated by the history of most great men. We do not refer here to the fancied prodigies of doting parents, but to those massive minds, reflective and retiring in youth, nursing an exalted aim, misunderstood and undervalued, who have risen to make the earth quake by their ponderous power.

Now from a godly standpoint the family love has ever been regarded as a selfish and mortal tie, and the man or woman who will cling to it in the face of a Deific edict is a flagrant transgressor of God's law, upon whose head must fall a just punishment.

God tested Abraham's love for his son Isaac as against his love for Him when he said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." And Abraham arose to do as God bade him.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood

in order and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

He who runs may read in the foregoing biblical narrative the purpose of God to teach his people that they shall love him before all others and sacrifice everything, if needs be, for him. If Abraham had disobeyed God's command and refused to sacrifice his son Isaac, he would have forfeited God's love and blessing because he would have proven himself unworthy of it.

Having come down to the end of the cycle of Mazzaroth when Jehovah is about to reclaim woman from Eden's curse, His law, as communicated to and expounded by Koresh, admonishes woman of her sacred obligations to her God, to keep his law and follow in his footsteps at a cost, if necessary, of the family love which must not stand before the eternal edict.

Woman, with an immortal crown awaiting her fidelity, can either obey or disobey the law. If convinced of the truth of Koreshanism she nullifies her most sacred convictions by yielding to the behests of husband or children, flies in the face of God's wrath, and must suffer the penalty of her transgression.

Woman, we conjure thee not to suffer this subtle, hell-woven tie, approved by a degenerate Church as the holiest of obligations, to stand at this time between thee and thy God! Throw off every selfish yearning that would divorce thee from thy blessed Redeemer, the Lamb, and He shall lead thee "unto living fountains of waters!"—C. J. M.

Veteran Abuses Crumbling.

Since the time of James I, England's great universities have had their own courts, with star-chamber powers, among which was the right to arrest on suspicion women suspected of intrigues with their students, try them without the right of jury, sworn evidence, or defense, if such may be called trial, and when convicted, sentence them to the "Spinning house."

In the most cruel and unjust manner women of unspotted character have been arrested by university proctors, while attending to their own affairs, and subjected to a lame apology for a trial and the inconvenience, loss, and disgrace of confinement in the workshop.

This petty warfare upon woman has at last encountered its Wellington and Waterloo in the person of a gritty maiden of seventeen, who was imprisoned for a week, probably because of her good looks, for which she was in no way responsible. On her release, smarting under a sense of the injustice of which she had been the victim, she began to make the neighborhood hot for her tormentors, and was again arrested and imprisoned.

Far from being subdued and intimidated by this fresh exhibition of despotic power, this undaunted maiden carried the war into Africa by transferring the seat of conflict to the British Parliament, and boldly attacking in its citadel this time-honored abuse, securing as champions of her cause Labouchere, and other liberal leaders.

There are already indications that the university authorities will not champion and defend their ancient privilege, for fear of disclosures that will not add to their popularity or the prestige of the powerful institutions over which they preside.

Thus one by one the gentle hand of woman strikes down the giant wrongs that have for ages palsied her powers, fettered her limbs, and handed her over, bound hand and foot, to be the prey of the lust, caprice, and tyranny of the stronger, more brutal sex.

In these victories of right over might we begin to recognize premonitions of the dawn of that age—surely coming—the Koreshan age, in which it will be indeed true that the hand that rocked the cradle rules the world.—O. F. L.

DISPARITY OF WAGES.

Part five of the twentieth annual report of the Massachusetts Bureau of Labor statistics, just issued, shows the disparity of wages between males and females doing the same work, and the poor pay of women generally. Taking the lowest rate of wages for the first comparison of relative male and female pay, it appears that of actual wages paid to 248,200 employees of both sexes, 8.99 per cent of all males receive less than \$5 a week, 4.85 per cent less than \$6, and 6.77 per cent less than \$7. About one-fifth of all males average less than \$1 per day. The females working at this low scale of wages comprise 72.94 per cent of all the workers. No intelligent reader will fail to realize what this fact means.

In the higher scale of wages we find that 11.21 per cent of all males receive \$9 but under \$10 per week; 13.71 per cent \$10 but under \$12; 19.37 per cent \$12 but under \$15, and 19.49 per cent \$15 or over. These males, who comprise 63.78 per cent, or nearly two-thirds of all males, receive \$1.50 or more per day. Only 10.26 per cent of the females employed are paid similar wages. As the scale of wages rises, the number of females employed grows steadily less. Of a total of 7,257 workers receiving \$20 a week and over, only 268 are females.—Union Signal.

CYRUS.

My Father, give me words to tell the story,
When to me knowledge of Thy love was giv'n;
I had a vision of Thy wondrous glory,
And with an unsealed eye looked into heav'n.

I saw angelic hosts in robes that glistened,
Bowing so low before the great white throne,
And with the song of ransomed souls rejoicing
That through redeeming love the goal was won.

I looked back on the world with hearts so weary,
The fainting, starving souls beside the way;
O'er whom a dark despair seemed ever hovering
But with eyes strained for sign of dawning day.

They cried for peace, and for a pow'r to vanquish
The grim and cruel foe in earthly strife,
To crush the pow'r of sin and break its fetters,
Through broken walls to gain one glimpse of life.

I saw upon the plain a great deliverer,
His helmet glowing with celestial light,
He raised his standard high with streaming banner
Proclaiming peace, and victory for right.

Through his great pow'r the sound of war was over,
No wallings heard, no sorrow with its pains,
The foe was vanquished and sin's ramparts broken
Satan, with all his host, was bound with chains.

I turned to look upon this great deliverer;
I saw no royal pomp, or pageantry,
But one who from the people had arisen,
From depths of sin and all impurity.

He bore the curse of sin, and woe, and sorrow,
And o'er him like a mantle now it fell;
But strength was born mid all his earthly weakness
And heav'n was gained from lowest depths of hell.

I saw an angel standing in my pathway,
And in his hand he held a flaming sword.
In answer to my earnest soul inquiry
He said: "Behold in flesh the Holy Word."

The Lord has said that he would call his servant,
By name anoint him as his chosen One,
A Shepherd who would bear the name of Cyrus,
And by this name, Elour would be known.

Thus saith the Lord to his anointed Cyrus,
I hold thy hand all nations to subdue;
I go before to make straight crooked places;
Through broken gates and bars, thou shalt pass through.

And I will give thee treasures of the darkness,
The hidden riches of the secret place;
I have surmised thee, though thou hast not known me,
And now with thee I will speak face to face.

Thus saith the Lord, there is no God beside me,
I girded thee, tho' me thou hast not known;
The world will say that God is truly in thee,
And thus will place thee on the heav'nly throne.

They come in chains, who shall bow down before thee,
And unto thee, their supplications make.
The God of Israel enthroned within thee
Now comes to earth for his own children's sake.

DEVELOPMENT.

We are not compelled to go down into the mysterious recesses of our souls and there in the darkness of sin and ignorance beget the law of growth. It is an inherent law, and we have only to comply with its conditions. There is no growth in any domain of life without enthusiasm. We cannot content ourselves with an outward form, for it is fruitless without a sincere desire for holiness in the heart.

There is no growth without fervent and ceaseless prayer, "in spirit and in truth." The soul that wrestles with the Almighty in the one great comprehensive prayer, "Thy kingdom come," gains a thousand fold more progress than the one who exhausts the vocabulary in the bombastic attempt to worship a God with whom the humble publican's prayer—"God be merciful to me a sinner"—was most acceptable.

The character which has its foundation established by the high and holy aspirations of the soul, unfolds like a beautiful flower in the sunlight and is strengthened in Divine order through patience, self-control self-denial, victory over the world, the flesh, and the Devil.

The devotion to God and his cause, accruing from a steady, holy purpose, will gradually grow to greater and greater strength and ripeness in the heart, developing a power deeper than mere feeling, stronger and steadier than impulse. It constitutes a life principled in good, struggling bravely to reach the ultimate of perfection, through a sincere and devoted love to God, a sense of duty stronger, deeper, keener, each step that is taken, and a consciousness of willing, inflexible obedience. Such a life is vitalized by the sunlight and dew of heaven, is brought to the birth by the power of holy truth and is nourished at the breast of the Divine Mother.—Mispah.

THE LATE CONGRESS.

The fifty-first Congress, much to the relief of a suffering public, has just closed its session and its members have gone home to receive the congratulatory greetings of their political henchmen. Having appropriated a billion dollars of the people's money for the furtherance of various schemes, most of which were concocted by thieves to rob the people, they have fully satisfied the expectations of the rings who made them legislators.

Before going home these apologists for statesmen celebrated their bold infidelity to a public trust by a sumptuous feast spread in the cloak-room of the House of Representatives. Here enormous quantities of champagne and whiskey were imbibed and like unto a feast of Bacchus, songs of revelry reverberated in the legislative chamber.

But the liquor running low these intoxicated comorants left the festive board in the small hours of the morning in search of more stimulant, and turned up in the colored section of the city of Washington, guzzled cheap whiskey, and then, like gutter sots, reeled home to sleep off their disgraceful debauchery.

With such a crew manning the Ship of State is it any wonder that this American democracy is doomed to totter and fall?—C. J. M.

POEMS UNWRITTEN.

There are poems unwritten and songs unsung,
Sweeter than any that ever were penned,
Poems that wait for an angel's tongue,
Songs that but long for a Paradise bird.

There are poems that ripple thro' lowliest lives,
Poems unnoted and hidden away
Down in the depths where the beautiful thrives,
Fresh as the flow'rs in the airs of May.

There are poems that only the angels above us
Looking down deep in our hearts may behold;
Felt, tho' unseen, by the beings that love us,
Written on lives in letters of gold.

Then sing to my soul the sweet song that thou livest,
Read me the poem that never was penned,
The wonderful Idyl of life that thou givest
Fresh from thy spirit, oh, beautiful friend!

The First Woman Notary.

Mrs. Ella F. Broman, of New York City, has just received from Attorney-General Miller a commission as notary public for the District of Columbia, an appointment made by President Harrison. She is the first woman ever appointed to this office. She holds the same office for forty States, territories and provinces.—St. Louis Republic.

THE FLAMING SWORD \$1.00 PER YEAR!

In order that THE FLAMING SWORD may reach all who desire to study the Koreshan System of Science, which is rapidly claiming the attention and winning the support of thinking people of all classes, we have decided to reduce the price of the same to \$1.00 per year, 50c for six months, or 25c for three months. At these rates the public will have at its disposal a weekly reform paper, equal in its typography to the best journals, and superior to all in its fearlessness of purpose, soundness of argument and practical adaptation to the social, scientific and theological needs of a mentally, morally, and physically famished race.

Those who have remitted a year's subscription at the former price can have their subscription for THE FLAMING SWORD extended six months, or have *The Praying Hook*, the organ of the San Francisco Branch of the Bureau of Consociative Equitable Commerce of the Koreshan Unity, sent to their address for one year.

Destroy the Love of Money.

The present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and anti-Christian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This, however, was but the planting of the germ which necessarily had to die before the kingdom could be evolved. If "The love of money" which "is the root of all evil" is the cause to-day of human degradation, and such may prove to be the fact upon a critical analysis of the causes of human woe, then the love of money, which is the love of illegitimate commerce, was the seductive influence which produced the declension of the race.

There must be a specific relation between the causes of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that the love of money is the root of all evil. If so, then one of the first efforts towards a restoration of man to the state whence he has fallen, would be to destroy this love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated the mission of this final coming in the end of the ages by then supplying the wants of the people; precluding the possibility of a continuance of the love of money by meeting their demands. The most direct and first influence of the Spirit was to destroy this love, and when the people were actuated by it they sold their possessions and laid the price of the things they sold at the apostles' feet.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evolved Christianity is the manifestation of the Divine government. It will not be reached, however, except through the baptism of fire about to be consummated through the *theocrasis*, and when this baptismal fire is experienced the new Church will be prepared to assume its office of reconstructing the governments of the world into the Divine and universal empire. Upon this basis alone will the kingdom of equity be established.

The problem of labor and capital will never reach a peaceful solution on the basis of competition. The controversy will not reach a settlement nor cease its agitation so long as both the capitalist and the laboring man are actuated by the spirit of rivalry, the spirit which now impels them on towards the climax which will be the destruction of both. The only peaceful solution is the coming of the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the Divine planting and be ushered in by the opening of the seven seals.—Koresh.

You will be great when you do not struggle; when you do not know it you win all the prizes.—Mable Collins.

THE NEW CIVILIZATION.

The Unerring Indications of the Dawn of the New Era by the Practice of Righteousness.

In the year 1870, which marked the second period of the passage of the sign Aries on the ecliptic from the constellation Pisces to the constellation Aquarius, there was communicated to the world through the prophesied Messenger of the Covenant, "the stone of Israel," the true knowledge of scientific which then of necessity had to be imparted to mankind because of the advent of the Aquarian or Wisdom-bearing age.

At that time there was shed upon one man's mind, by illumination, a flood of Divine light which was the unfolded essence or fruit of countless embodiments and the product of three ages of evolved thought.

Like a single star twinkling in the blackness of the night this light has shone steadily on, isolated and forsaken, but now, before the effulgence of the glorious Moon sheds upon and dispels the mists of a cycle with its golden splendor, it is aggregating to itself a galaxy of stars lit amid the density of human ignorance, and as with this gallant retinue, to which new stars are constantly being added, it moves with majesty to meet the Queen of the heavens, the vault of humanity is illuminated to witness the transcendental conjunction.

Men are slowly awakening to the fact that we are upon the threshold of the Golden Age. Koreshanity, since its birth twenty-one years ago, has struggled on amid incomparable vicissitudes. Until within four years, without the support of a half dozen persons it has, by Divine aid, labored steadily on and now plainly sees victory near. Koreshan Science expounds to the world the hidden mysteries of the Bible by unfolding the true doctrine of immortality, re-embodiment and the resurrection of the dead, the true import of which doctrines modern Christianity ignores. Taking the brain, cosmogony, and anthropology it harmonizes them by the great science of correspondence. It dispels the dogma of the tri-personality and draws aside the veil which has hidden Jehovah, the Eternal Son, the one God of the universe.

It tears away the mask worn by the modern Church and exposes its infidelity to the Mosaic law. It exposes the sensuality of fallen man, the licensed iniquity of the carnal relation, and promulgates the exalted doctrine of sexual purity only through the practice of which can men and women attain to everlasting life. It demonstrates the folly of competition, which is a flagrant violation of the second commandment, and shows the beautiful harmony and balance of Divine communism, which will be the corner-stone of THE NEW CIVILIZATION, the Divine kingdom, a consummation of human hopes and fulfillment of Christ's prayer.

The Divine Communism of Koreshanity is not an idle dream like Nationalism, which failed in California when put to the test. It is not the Utopia of an impractical theory nor the effusion of a disordered fancy, but an equitable and feasible system of exchange. Koreshanity purposes to usher in the new civilization by crushing speculation, destroying fictitious money and rendering the services of congressmen superfluous. It will do this by enlisting the confidence and cooperation of the people, thus obtaining the balance of power and establishing Divine equity in government.

To the accomplishment of this end we will use no other weapons in our warfare against public and private depredators but those of honest principles faithfully practiced, which must be the foundation of any permanent system, the methods of modern trade to the contrary notwithstanding.

With an attested capital sufficient to satisfy all demands, we purpose to secure the patronage of the different communities for the purchase of merchandise in every branch of commerce, which we will stipulate to deliver at less than current retail prices by dealing directly with the producers. We issue certificates in denominations of \$5, \$10, \$15, \$20, \$25, \$50, and \$100; each certificate holder being entitled to a certain percentage of the profits of the Bureau of Consociative Equitable Commerce. We issue our own notes of hand which are used by certificate holders in payment of such merchandise as they may order.

The foregoing is merely a partial outline of our commercial plan founded upon sound integrity. All financiers to whom this plan has been explained agree that it is the best economic system they ever heard of, and one whose rapid growth and supremacy must be inevitable. When the railroad corporations conspire to defeat our plan by refusing to carry our merchandise, we will be able to build our own railroads across the continent and by carrying passengers and freight far below railroad rates swamp these speculating concerns and then buy them in for a farthing.

This may seem like vain boasting, but the time is at hand for the establishing of Christ's kingdom in earth, and no power in earth or hell can stay its rapid development and progress. Koreshanity has come to stay, and although a wicked and adulterous generation may hound to the death its God-appointed Leader, through the potency of his theocrasised body it will steadily march on and permeate the universe with Divine equity and love. Our system is now rapidly progressing at a pace which increases with each month in consonance with the accelerated movement of the sign on the ecliptic, and upon the basis of common interest we will soon have adequate means to effectuate our fondest hope.

Our object in giving this brief statement of the Koreshan system of finance is to let the people understand that, despite our spiritual philosophy, we are eminently practical, uniting Church and State, wherein we differ from the so-called Spiritualists of modern infidelity. We mean to win humanity by the only efficacious plan, one that is foreign to latter-day religious systems; namely, by putting our principles into practice. Ours is a new kind of religion which performs on Monday what it preaches on Sunday.

We will take the grain from the warehouses, and the clothing from the storehouses (which we will soon own ourselves) and feed the hungry and clothe the naked at rates below the possible figures of the greedy Christian tradesman, whose motto is: "Every man for himself and the Devil take the hindmost," but which he claims is, "love thy neighbor as thyself."

This is the way we purpose to revolutionize the religion, commerce and governments of the world. This is the living way, the harbinger of the new civilization, the Christ kingdom for the people. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes."

Come and join this supernal host which is marching on to victory!
—C. J. M.

EXTRACT FROM PLUTARCH'S MORALS.

[Vol. 5, page 296.]

Of the Face Appearing Within the Orb of the Moon.

* * * Then Apollonides taking up the discourse, and asking what that opinion of Clearchus was; It would more, said I, beseech any man than you to be ignorant of this discourse, as being grounded on the very fundamental principles of geometry. For he affirms, that what we call a face, is the image and figure of the great ocean, represented in the moon as in a mirror. For the circumference of a circle, when it is reflected back, is wont in many places to touch objects which are not seen in a direct line. And the full moon is for evenness and luster the most beautiful and purest of all mirrors.

As then you hold, that the heavenly bow appears, when the ray of light is reflected back towards the sun, in a cloud which has got a little liquid smoothness and consistence; so, said he, there is seen in the moon the surface of the sea, not in the place where it is situated, but from whence the reflection gives a sight of it by its reverberated and reflexed light, as Agesanax again says in another passage:

This flaming mirror offers to your eyes The vast sea's figure, as beneath it lies Flaming with raging billows.

The idea that vision was caused by something proceeding from the eye to the object is especially to be noticed.
—Wm. W. Goodwin, Ph. D.

HOW NOT TO DO IT.

Justice a Farce, and the Courts a Needless Expense.

Striking confirmation of the above is disclosed in the evidence of Chicago judges before a committee of the Cook county delegation at Springfield, appointed to collect evidence as to Chicago's need of more judges.

One judge made the astonishing declaration that the cost of the courts any year exceeded the entire capital involved in litigation. As a money investment, then, such courts do not pay, and but for these courts and the chances they give able and unscrupulous lawyers to make black appear white for a liberal fee, men would settle their own affairs by arbitration or other peaceful means, and save the vexation and vast sums for attorneys' fees and get far more substantial justice besides.

Another attributed the vast accumulation of law business in this city to the alleged fact that lawing was cheaper here than elsewhere. He would make the pursuit of justice more expensive. As though it were not expensive enough where, because of expense, it was already far out of reach of the majority of the citizens.

Another judge, according to the papers, declared that litigation here is simply a pastime; pretty expensive trifling, one would think. Another affirmed that a large portion of court time is deliberately wasted in capricious, absurd, dilatory or malicious postponements and appeals.

Another contrasted the enormous waste of time in empanneling juries in Chicago courts with the facility and equity of securing the same end elsewhere.

It was intimated that delays in the Criminal Courts, which are so notorious, are due to a desire to enable the sheriff to make large sums by indicting prisoners. Strenuous efforts of judges to rid the jails of prisoners, needlessly and unjustly detained, have been thwarted by combinations in the interest of the sheriff's boarding house.

The injustice to the tax-payer who pays the bills; the damage and injustice to the wrongfully detained or unjustly incarcerated prisoner, are of no consequence provided somebody can coin money out of them.

In these degenerate times of corrupt party politics, when everything is venal and public office is obtained, like the chief captain's Roman citizenship in Paul's time, "with great sum," the victorious party winks at the office holder recompensing his expenses and laying up a comfortable fund to aid his party in future emergencies. What matters it that to do this individuals and the public have to suffer flagrant injustice.

All this, with every other indication of the times, goes to show that we have come to the end of the age, to the time of judgment, of which Isaiah said: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

"Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."—O. F. L.

BEAUTY.

"Beauty must come back to the useful arts and the distinction between the fine and useful arts be forgotten. It will come, as always, unannounced, and spring up between the feet of brave and earnest men."

Proceeding from a religious heart it will raise to a Divine use the railroad, the insurance office, the joint-stock company; our law, our primary assemblies, our commerce, the galvanic battery, the electric jar, the prism, and the chemist's retort; in which we seek now only an economic use. Is not the selfish and even cruel aspect which belongs to our great mechanical works, to mills, railways, and machinery, the effect of the mercenary impulses which these works obey? When science is learned in love and its powers are wielded by love, they will appear the supplements and continuations of the material creation."—Emerson.

The business of a man's life is to be a Christian. A man has to do with God first; in him only can he find the unity and harmony he seeks. To be one with Him is to be at the center of things.—Geo. MacDonald.

PUBLICATIONS.

LIVING ISSUES.

Is the name of a new and novel weekly sixteen-page paper, owned and operated solely by subscribers in the corporate capacity of the National Co-operative Publishing Co., at Boston, Mass.

A veritable people's paper, of the people, by the people, and for the people.

An enthusiast declares that the popular proprietorship idea is destined to revolutionize American journalism and politics. Unquestionably great benefits may be derived from a press and party conducted by the people for the people, and an attractive feature is the division into special and ably edited Departments as follows: Labor, Medical Liberty and Reform, Women, Entertaining Miscellany, Single Tax, The Company's Corner, The Outlook, New Party Politics, Temperance, Home and Health, National Freedom, Our Open Court, Americanism, Equal Freedom, Municipalism, Oppressive Legislation and Monopoly.

Every subscriber thereby becomes a proprietor. Subscription price \$2.50 per annum. Single copy 8c.

A circular detailing its political policy, editorial fellowship, co-operative management, plan of endowment, distribution and control of stock, is furnished free upon request.

Read The Farmers' Voice!

The unofficial organ of all societies that are laboring for the well-being of the productive classes.

The Farmers' Voice will have its main circulation among the thoughtful, progressive and well-to-do farmers of the middle, western and southern states.

Send for sample copy, The Farmers' Voice, 328 Dearborn St., Chicago, Ill.

The Better Way.

A weekly Spiritual newspaper, published at Cincinnati, Ohio, at \$2.00 per year. Sample copies free. Send name and full address, and mention this paper.

Best advertising medium in the spiritual field. No objectionable advertisements accepted. Prices liberal. Address, WAY PUBLISHING CO., Cor. Plum and McFarland Streets, Cincinnati, Ohio.

The National View.

A weekly journal, published in the interests of the industrial people and the elevation of the whole human race. The mouth-piece of the American nation. Containing the leading questions of the day. The workman's friend and the farmer's companion. It should be read by everybody. Now is the time. Send in your name. Subscription, \$1.00 per year in advance. Address, THE NATIONAL VIEW, 1202 Pennsylvania Ave., Washington, D. C.

Golden Gate.

Published every Saturday by the Golden Gate Printing and Publishing Company, at Flood Building, Market St., San Francisco, Cal. J. J. Owen, editor and manager. Mrs. Mattie P. Owen, secretary and assistant. Terms, \$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses), \$10, and an extra copy to the sender. Send money by postal order, when possible, otherwise by express. All letters should be addressed: GOLDEN GATE, Flood Building, San Francisco, Cal.

SPECIAL NOTICES.

In writing for sample copies of THE FLAMING SWORD, please give full name and Post Office address; otherwise your request will not receive attention.

Will our friends please remember in future to send all Money Orders to CYRUS, FLAMING SWORD, and NOT CYRUS, merely. Be particular in making out the address in full as directed. It will save us much delay and trouble with the postal department.

The "MYSTIC CIRCLE" is delayed this week.

The American Nonconformist
Is battle-scarred and time-worn.
But in the front, all the same!

11th YEAR.

THE "NON CON."
Is trying to help
THE MEN AND WOMEN who know they are "hard up" and want to know why and how to get relief. Unless you VOTE for what you want you have no right to expect it from others.

The number of clubs under an apple tree indicates the quality of the fruit. Bears the clubs thrown at us attest our work.

Proposes to uproot these old blood-sucking Monopolies and Trusts, together with the corrupt Parties which have fostered and fed them, and it cannot be done without the "talk-back" and howling "anarchy,"—but in the end Right will prevail and the PEOPLE'S Will be done.

THOSE ARE OUR SENTIMENTS, And if you agree, send your subscription to,
H. & L. VINCENT,
WINFIELD, KAS.

Largest and Oldest Circulation west of Chicago

SUBSCRIPTION:
One Year \$1.50. Six mo's 75c. Three mo's 50c.
In clubs of ten, \$1 each.
Send for Our New Book List.

THE Koreshan System OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

THE COLLEGE OF LIFE

Is the Center for the Koreshan Cult. For Particulars address,
CYRUS, 2 & 4 College Place, Chicago.

KORESHAN ASTRONOMY.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price. Address,
PROF. ROYAL O. SPEAR,
Guiding Star Publishing House, 3617 & 3619 Cottage Grove Avenue.

Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

- Re-Incarnation, or the Resurrection of the Dead.**
By CYRUS, Price 15 cts.
- Emanuel Swedenborg; His Mission.**
By CYRUS, Price 15 cts.
- The Identification of Israel.**
By A. W. K. ANDREWS, M. D., Price 15 cts.
- National Suicide and its Prevention.**
By PROF. O. F. L'AMOREAUX, (Lumry), Price, Cloth \$1.00. Paper 50 cts.
- Koresh, the Central Sun of Being.**
By PROF. ROYAL O. SPEAR, Price 25 cts.
- Koreshan Astronomy.**
The "Hollow Globe" Theory a fact demonstrated.
By PROF. ROYAL O. SPEAR, Price 50 cts.
- Proclamation. Judgment.**
Battle Cry of the White Horse Army. The Demand of Divine Justice.
By CYRUS, Price 5 cts.
- Is The Earth Convex?**
Proof that it is not.
By PROF. ROYAL O. SPEAR, Price 5 cts.
- Controversy on Science and Religion.**
By PROF. ROYAL O. SPEAR AND ALVA MAY, Price 8 cts.
- The Entire Series, in paper, sent for \$1.35.**

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS, Office of the FLAMING SWORD,
3617 & 3619 Cottage Grove Avenue, Chicago.

GUIDING ★ STAR ★ PUBLISHING HOUSE,
3617 & 3619 COTTAGE GROVE AVE.

COMMERCIAL ★ PRINTING.

FIRST-CLASS WORKMANSHIP.

BINDING.

Magazines and other books bound in Paper, Cloth, or Leather Covers at Lowest Rates.

PAMPHLET WORK A SPECIALTY.

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

DR. W. J. TAYLOR'S

MEDICAL ELECTENA.

THE MOST POWERFUL AND VALUABLE REMEDY EVER DISCOVERED FOR Catarrh, Neuralgia, Headache, Toothache, Failing Eye Sight, and Deafness arising from Catarrh. It will break up a severe Cold in the Head, Throat or Lungs in a few hours by applying the bottle to the nose and inhaling the fumes.

CATARRH—For the treatment of this disease Electena is without doubt superior to any other remedy. There is no irritating fluid or powder applied to the diseased membranes. On the contrary Electena produces a soothing sensation throughout the head, with a feeling of instant relief and by continued use the duration of the relief will be gradually extended and a final cure effected. No harm can come from its frequent use. It affords immediate relief. Carry Electena with you and use it freely. Electena has been thoroughly tested in several cases, and the effect carefully noted by competent physicians and pronounced to have positive merit, and it is introduced to the public as being one of the best remedies in the market.

W. J. TAYLOR, M. D.

MEDICAL DIRECTOR,

135 Fourth Street, Portland, Or.

BEWARE OF IMITATIONS.

TRADE MARK.

Agents wanted in every Town and County. Apply to DR. TAYLOR, 135 Fourth Street, opposite Holton House, Portland, Or., for agencies.

Dr. W. J. Taylor, Portland, Or. Dear Doctor:—For ten years I have been a sufferer from Catarrh in its worst form, for five years I was unable to eat at the table with my family, my catarrh being so offensive. I tried everything I could hear of but could get no relief until last April I got your Electena. I have used only two bottles at \$1.00 each and it has cured me, for which I am very thankful, and advise all who are troubled with catarrh to use it. Yours respectfully,
H. M. DIMMICK,
No. 155 Eighth Street, Portland, Or.

Dr. W. J. Taylor, M. D., Portland, Or. Dear Doctor:—After spending several hundred dollars with oculists in New York, Chicago, San Francisco, New Orleans and Portland without receiving any permanent benefit, being frequently obliged to desert from all business for months at a time, and quite recently finding it imperative that I give up my position in charge of the Portland branch of The Oregon Land Company on account of an aggravation of my eye trouble induced by the experimental treatment of a Portland specialist, I am pleased to be able to write you that a few weeks' use of your Electena has so strengthened my eyes and restored my sight that I am able to resume my duties, and find myself improving constantly. I have recommended your Electena to my friends, Portland, Or., Aug. 5, 1890.
M. H. SAVAGE.